1:Radin E-5 (1908-1913) 1923
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chief and his people. The Wolf, Water-spirit, and Elk clans seem also to have possessed minor political-social functions. Thus the Wolf people are regarded as "minor" soldiers; the Water-spirit people are connected with the passage of streams, etc.; and the Elk are connected with the care of the fireplaces while on the hunt and warpath. This accounts for seven of the twelve clans, and it thus seems as if the association of political functions with clans was a type that had found great favor among the Winnebago, and was perhaps being extended to every clan. Among the Dhegiha, associations of ceremonial functions with social units seem to have found corresponding favor, while among the Central Algonquian neither type prevailed.

Marked political and ceremonial functions of the clan are thus the distinguishing characteristics of the Siouan social organization and have given an entirely different color to clan structure there.

THE RECIPROCAL RELATIONSHIP OF THE CLANS

We have seen that one of the bonds between the clans was the fact of belonging to the same side. But there is a special bond between certain clans known as "friendship" relation (*hitcak'oro*). This always subsists between two, although it seems occasionally to have been extended to three or four clans. Most informants gave these groups in such a manner that the "friendship" relation was not postulated between clans belonging to different divisions. One individual postulated them just on this basis, i. e., Thunderbird-Bear, Warrior-Wolf, etc. There can, however, be no doubt that the prevalent arrangement is: Thunderbird-Warrior; Eagle-Pigeon; Bear-Wolf; Buffalo-Water-spirit; Elk-Deer; Snake-Fish. Most informants did not claim any pairing for the Snake, while some associated it in a threefold grouping with the Buffalo and Water-spirit. The four clans of the *Waggeregi* are generally united in a fourfold group of "friend clan," although some divide them into Thunderbird-Warrior and Eagle-Pigeon.

Under the term "friend clan" is included the idea of mutual service. This becomes especially marked on two occasions: first, when a member of one clan visits his "friend clan," and second, when an injustice has been done a member of the "friend clan." On the former occasion every possible privilege is extended to him, even to his occupying the seat and bed of the host. There is no indication of "wife-borrowing," however. On the latter occasion, the "friend clan" will seek to revenge the injustice just as if the wrong had been done one of its own members. The respect shown by one clan to its "friend clan" is again apparent at the naming-feast. There he may be called upon to give the dog names for an individual of the clan with which he is associated, and, at times, to lend one of his clan names to the latter.